

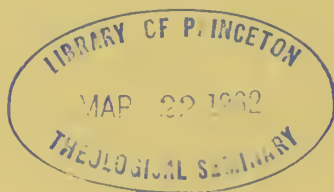
THE CHRONICLE

OF THE



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No. 53.—NEW SERIES.]

MAY, 1896.

[PRICE ONE PENNY.]

“MAKE JESUS KING.”*

UNDER this title one of the most remarkable organisations of our time records in permanent form the story of its great gathering at Liverpool with which the year 1896 was ushered in. All who were privileged to attend the Conference, and many in full sympathy with its aims, but unable to be present, will welcome the book and read it with intense delight. In these 328 pages they will find an abundance of stimulating and inspiring matter. The proceedings from Wednesday, January 1st, to Sunday, January 5th, are chronicled in due order; general and sectional meetings are fully reported; while an appendix of statistical diagrams, bibliography, missionary literature, &c., enhances the attractiveness and usefulness of the volume.

The Conference was an unqualified success. Moreover, it marked an epoch. Its appeal to the educated, to the flower of youth throughout the civilised world; its bold challenge to the student of every land to face, ponder, and personally grapple with the missionary problem; its

* “MAKE JESUS KING.” The Report of the International Students' Missionary Conference, Liverpool, January 1—5, 1896. London: The Student Volunteer Missionary Union, 93, Aldersgate Street, E.C. Price, 4s. net, 4s. 6d. post free from S.V.M.U. Office.

enthusiasm, freshness, fire, earnestness, and determination; its conviction of duty, its readiness to obey (even though at great cost), and its pledge of service whenever possible: gave to the Conference a position of unique interest and significance.

Miserably and absurdly inadequate though the means at present provided for the evangelisation of the nations is, the charge is often made, indeed is repeated *ad nauseam*, that missionary societies are spending “immense sums,” and sending out “large numbers of missionaries” to the foreign field to the neglect of home claims. The ignorance of facts, or the hypocrisy manifested in shirking facts, which such charges imply, are alike saddening. Ignorance there undoubtedly is, but hypocrisy is not lacking. The same critic, who poses as a strictly benevolent economist and Christian patriot one moment, does not hesitate to assume the rôle of sympathetic friend of ancient cults the next, and loudly laughs to scorn the childish credulity of people who imagine that, with a mere handful of foreigners, India, China, or Japan are likely to be brought over to the Christian faith. Yes and there is truth and force in this latter contention. Only let the man who urges it drop the other charge. Now the S.V.M.U., realising the utter insufficiency of the provision made as yet, and alive to the necessity of arous-

ing Christian people from their comfortable self-complacency, calls upon young men and women of culture and consecration to stand out as volunteers for missionary service, not in ones and twos, but by the score and hundred. It emphasises both the opportunity and the need—an open world accessible almost everywhere to the messengers of Christ; that open world still very sparingly supplied with men and women to deliver the message. One has only to turn to the series of elaborate and ingenious coloured diagrams at the end of this Conference Report to discover how impressed the Union is with the necessity of forcing this disparity upon the attention and the conscience of the Christian Church.

If Jesus is to be made King, as this book pleads that He should be, missionary effort will have to be carried on with much greater determination and on a much larger scale than at present. This also the S.V.M.U. thoroughly comprehends and seeks to enforce. Since its formation in America nine years ago, 3,000 volunteers, connected with 500 different colleges, have enrolled themselves as volunteers for the foreign field, of whom 800 have already reached the field. In our own country the response has been more limited, but here too, as the result of special visits paid by travelling secretaries to collegiate centres, a band of 1,038 volunteers have been enrolled in eighty-four colleges. Yet far from being content with these results, the Union is seeking to extend the movement in all directions. It does not send out missionaries. It wisely recognises that to do that would be to forget its true function, which is to bring before students of all denominations and faculties the claims that foreign missions have upon them, personally as their own life work, leaving to the churches and societies the responsibility of sending them out. In this way the Union has done splendid service, and the publication of "Make Jesus King" will, we doubt not, increase and extend its influence in the same direction.

SECRETARIAL NOTES.

THE outbreak of rebellion in Matabeleland has necessarily caused very great anxiety among all who have friends in that country. It has been a great relief to receive telegrams informing us that Messrs. Carnegie, Rees, and Cullen Reed have reached Buluwayo safely. Mr. Wilkerson was on his way from

Mafeking when the trouble commenced, but was stopped at Palla Camp, half way between Mafeking and Phalapye, by the outbreak of the cattle disease in the country, and the quarantine enforced by the Government. No detailed information having yet been received by letter, it is impossible to say to what extent the people at the mission stations have been involved in the rebellion. Nor do we know what has happened to the mission houses and the personal property of the missionaries. It looks as if the conflict would be a very severe one, and it may be protracted. It cannot fail to be in the end disastrous to the natives, and it may be feared that the work of the Mission, which was beginning to develop most hopefully before the rebellion broke out, will be thrown into complete confusion for some time to come.

THE news from the Central African Mission is also of a disquieting kind, though from another cause. Mr. Carson has resigned his position in the Mission, on various personal grounds, and Mr. Thomas is coming home invalided. Only two missionaries are now left in the Tanganyika Mission to look after three stations, and if any further breakdown should occur before Dr. Mather and his two companions, who are to leave England on the 12th inst., reach their destination, the Mission will be practically deserted. This is a position which may well cause the most serious anxiety. No mission should be left in such a condition; and, above all, a mission so far removed from succour should not be thus left. This is one of the fatal fruits of the enforced halt in the Forward Movement. R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE Centenary Year, which closed on March 31st last, witnessed the raising of the Centenary Fund to the minimum of £100,000 which the Directors set before the constituency some two years ago. How far we have at present surpassed the amount we do not know, nor how the general income for the year will turn out. In the meantime we are grateful for the £100,000 paid or promised, and believe that ere the Fund is closed it will considerably exceed that sum.

I AM frequently asked when the Fund will close, and always reply that we shall close it as soon as gifts and promises cease. It was never intended to limit it to the Centenary Year. The very first appeals asked for contributions extending beyond 1896. Many friends and churches are still intending to help us, and further promises will be gratefully acknowledged. About the annual income I must speak when I know more exactly what it is.

OUR next effort is in connection with the May Meetings. Dr. Griffith John's decision to stay in China for the present is a grievous disappointment, and his absence from our anniversary will prove a great loss. Under the circumstances, we can only admire his devotion to the work for which the Society exists, and do our best to make the meetings worthy of the enlarged enthusiasm and quickened service which are to distinguish the second century of our history.

FULL particulars of the meetings will be found on the cover. It is only necessary here to note one or two special points. Having failed to secure the Queen's Hall, Langham Place, for Wednesday evening, May 13th, we shall hold the annual meeting on the evening of that day in the City Temple. The *Conversazione* preceding it will be held in the Memorial Hall, Farringdon Street. The Thursday morning meeting will be devoted, as last year, to special subjects, those selected for this year being Native Agency and Woman's Work. Amongst the speakers on the former subject will be the Rev. W. J. Woods, B.A., who has recently visited the churches in Jamaica. The meeting for Young Men and others has received a better title, and is henceforth to be called the Meeting for Young Men and Young Women, by which we give tardy recognition to their joint influence in our work and united efforts on its behalf.

THE following particulars of an effort recently made in a London church to adopt the penny-per-week scheme, so often advocated here, will be of interest:—"In December last year, having obtained the consent of pastor and deacons to canvass the church, I readily obtained the help of the ladies of the Missionary Committee of the Christian Endeavour Society. During the early part of this year every member of our church was visited and invited either to give a donation, take a box, or subscribe a penny a week. The reception met with was most encouraging, and we received in donations from twenty members £3 17s.; thirty-six members took collecting boxes, and eighty-three promised a penny a week; so that, with the fifty-two already giving in connection with the Christian Endeavour Society, we have 125 contributing in this manner." Our friend has already paid in £10 6s. 10d. as the result of the first quarter's collection, and is confidently expecting that by the close of the year the annual contributions from the church will be increased by over £40. Are there not many churches that might do likewise?

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

SINCE our last issue the Board has decided to make a liberal offer to the Auxiliaries. Convinced that the Founders' Week Convention Report is admirably fitted to give one a clear, comprehensive, and accurate view of the Society's actual position at the end of its first century of work, the Directors are naturally and wisely desirous of gaining for that book a wide circulation. To facilitate this they have determined to supply the Report in parcels of *not fewer than six, at one shilling per copy*, if bought in the Book Saloon; and at the same figure, with carriage to be paid on delivery, if forwarded by rail.

HAPPILY this decision is leading to a greatly enlarged sale, and purchasers are expressing their pleasure in becoming possessors of such "a deeply interesting book." Every day, as the offer becomes better known, fresh orders arrive, but we still have a good stock in reserve, and shall be glad to supply any representative of an Auxiliary who applies for a parcel. I would, however, deprecate delay, for, with the May meetings near at hand, during which the books will be on sale, the demand may quickly exhaust the remaining stock. Secretaries are already

writing for a dozen, two dozen, &c., eagerly seizing the opportunity presented.

WITH the early summer close at hand the *John Williams* hat ribbons again appeal to parents who wish to interest their children in missions. A beautiful ribbon can be purchased for *threepence*, equal to any emblazoned with the name of Her Majesty's ships. We shall be happy to forward them. For giving away at treats, &c., these hat ribbons, it is suggested, will be found very useful.

IN forwarding a bundle of articles contributed by the Adult and Juvenile Working Parties at Buckingham, the lady secretary writes as follows:—"At the commencement of last year it was decided to give the year's work to China, and to aim at sending *not less than 100 garments*. I am thankful to say we have been able to do so, and from *both* societies have been enabled to achieve the object in view—*viz.*, to help Mrs. Bryson by contributing garments for *sale*; also smaller articles, suitable for presents or prizes to her children in Mission schools. The number altogether exceeds 200."

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, March 24th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 63.

The Directors welcomed Mr. W. H. Nutt, of Lake Tanganyika Mission, who had returned home through ill-health, and Miss Ethel Turner, who has been helping in the Almora Mission for the past six years.

Board Meeting, April 14th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 47.

The Directors welcomed the Rev. W. G. and Mrs. Brockway, and Miss L. J. Robinson, from Calcutta.

The following resolution of sympathy with the Rev. C. Silvester Horne, M.A., in the present state of his health, was unanimously passed on the motion of the Foreign Secretary, seconded by the Treasurer (Mr. Albert Spicer):—"That the Directors have heard with much sorrow of the illness of their friend and helper, Rev. C. Silvester Horne, M.A., and would affectionately assure him and his people at Kensington of the deep sympathy they feel with him and them in his enforced withdrawal for a time from active work. They again record their grateful appreciation of the high service rendered to the Society, in a critical period of its history, by his devoted labours as an ever-willing advocate of its work and as the author of the 'Story of the L.M.S.', and would like him to know, in days of weakness and suffering, that they are receiving almost daily proofs of the far-reaching success which God has granted to his efforts on their behalf. They earnestly trust and pray that he may ere long, by God's blessing, be fully restored to health and strength, and enabled to resume his many-sided work with enlarged vigour and success."

Mr. P. W. Jones was appointed to the Tanganyika Mission, it being found necessary to cancel the appointment of Mr. D. L. Thomas on the ground of his health. Mr. E. Herbert Lewis, son of the Rev. E. Lewis, of Bellary, was appointed to work at Belgaum, South India; Miss Frances Hare, to Fianarantsoa, Madagascar, to succeed Miss Frédox, on her marriage to Dr Peake; and Miss B. M. Harband, of Melbourne, to Shanghai, to succeed Miss Rea. The Directors decided to transfer the Rev. J. G. Hawker from Belgaum to Bellary, to take charge of the proposed Kanarese Vernacular Training Institution.

The Board sanctioned the immediate return to England of Miss Miller, of Amoy, on medical certificate.

It was decided that in future medical missionaries should be required to pass a Theological examination.

THE LECHLER INSTITUTION.

Salem, February 19th, 1896.

MY DEAR MR. THOMPSON,—We opened the Lechler Training Institution on the 31st. Mrs. Lechler, who came to Salem over fifty years since, opened the Institution. We had the photograph taken as a souvenir of a very pleasant occasion. Mr. Dignum presided. Mr. Phillips preached the opening sermon, and Mr. Marshall offered the dedicatory prayer. Mr. Devasagayam and Mr. Zechariah Ross also took part in the service. The Institution is a very

tution." This we were only too glad to do—our Society has never had a nobler missionary than the Rev. J. M. Lechler. His truest memorial is the work he did in Salem; but it was felt to be a fitting tribute to his revered memory to call this school of the prophets after him. The building is not quite paid for, but we ask the Directors for nothing. If any friends care to help us by an extra gift, now is the opportunity. We want a library and a gymnastic apparatus; both these will help our students to get the "*mens sana in corpore sano*," which next to the grace of God is what we want to see them have in abundant measure. Our most



GROUP ON THE OPENING DAY.

neat building, containing a lecture room 25 ft. by 11½ ft., and a combined refectory and sleeping room the same size. There are four other rooms, 11½ ft. by 12 ft. Two of these will be used as studies, one as a store room, and one will do for quarantine should the necessity arise. The roof is ceiled with teak entirely, and the teak ceiling is covered with pot tiles. It is a light roof, and is cool. There is a kitchen and bath room outside, also quarters for the assistant tutor. The total cost of the buildings is a little in excess of Rs.3,000. To this the Directors kindly contributed Rs.1,000. The son-in-law of one of Mr. Lechler's converts contributed Rs.500, on condition that we named the building the "Lechler Insti-

urgent need in the Tamil field is that of trained, sensible, godly workers. Our curriculum is not an ambitious one from a literary point of view, but it will be effective in the best interests of our work. We want men who, filled with the Holy Spirit, can deal simply and directly with their fellow-men. If a student does not show grace and grit, he will be invited to make the speediest possible exit from the place.

It may be thought that a gymnastic apparatus is a luxury; but I would point out that we hope to get for these young men training in a normal school, so that they may become catechist teachers—that is, be able to manage a school and do

also church work. Some of the young men will be given up wholly to catechist work, but others will have to combine with this school work, especially so where Pariahs and other



TEACHER'S HOUSE.

non-castes can only be evangelised by means of night schools for adults and day schools for children. In these cases we must have the best teachers we can get—men who combine physical robustness with mental quickness.

At present we have seven students—more will come in June. Work is arranged thus. Three hours in the morning are given to teaching, and one hour in the afternoon. Half this time is given to Bible study, one hour to a book in the Old and one hour to a book in the New Testament. A very simple adaptation of Rhenius' Theology is used, and lectures are given on Christian evidences and relative subjects. This is as much as we can do at present. Literature of a suitable kind for theological students is a desideratum in the Tamil language. Each student attends bazaar preaching two evenings a week. Singing practices of hymns and lyrics are also held. For the next few years all the men we can train will be required as catechists to meet existing needs. Of the students trained in Madras by the Rev. G. Hall, only five remain, and they are now aged men.



INSTITUTION BUILDING.

You will recognise some of the figures in the photo. Taking Mr. Phillips as the central figure, to his right are seated Mrs. Lechler, Mrs. Newport, and Miss Harband. On

the seat behind are Miss Crouch and Miss Lodge. Directly behind Mr. Phillips stand Mr. Dignum and Rajendram Chetty. To Mr. Phillips' left are myself, Rev. A. Devasagayam, Vengadasalam Chetty, our senior deacon, Mr. Marshall, and Mr. Zechariah Ross, the assistant tutor in the new Institution.

May I ask that friends at home will in a special manner remember us in daily prayer for these youths, whose hope and prayer is that God will use them for the conversion of their countrymen. India must be evangelised by her own sons. May the Spirit of the Lord of Hosts descend upon them!—With kind regards, yours truly,

W. ROBINSON.

BISHOP KNIGHT-BRUCE ON WORK AMONG MASHONAS AND MATABELES.—What first induced the missionaries to go to Mashonaland? I have said it was a very different place to me now to what it was

in years gone by; but in another and more important way it has changed. When, some nine years ago, I was looking about for some untouched country, Mashonaland, as I wandered in imagination over the country to the north, presented itself. Here was a country absolutely without a missionary of any sort or description—a country, so we thought in those days, without a chance of having one. It had always seemed unfortunate that different views of Christianity should have to be put before the people, as in Basutoland; and I had refused to found a mission in northern Bechuanaland, when asked to do so by one of the chiefs, as I considered the people to be under the care of the London Missionary Society. But here in Mashonaland was a field on which no one could object to our entering. And, besides this, it was the piece of unoccupied ground between the South African and Central African Missions, and the occupation of it would join these groups of missions together. But there were others who had a prior claim to try their hands on it. The London Missionary Society, which had originally sent Dr. Livingstone to Bechuanaland, sent his father-in-law, Robert Moffat, some fifty years ago to Matabeleland; or perhaps it would be more accurate to say that he sent himself, with their consent; or, most accurate of all, to say that God sent him. And then began one of those too little-known bits of history which will be very prominent factors in eternal history—when those who have eyes to see recognise that "patient endurance is Godlike." I have no intention of writing a history of the London Missionary Society in Matabeleland; but for fifty years they have gone on trying to put some idea of Christianity into the Matabele. I believe they made but few converts, though I found two at Kimberley who had come from Matabeleland, for the whole spirit of the nation was against Christianity; which shows how much need they had of being taught and how right the missionaries were in going on. It must have been as depressing working among them as among our own Saxon ancestors; for, to a Matabele, gentleness would represent little else than cowardice. Now, these missionaries had often thought of extending their work into Mashonaland, but, as Mr. Helm, their leader, said at a meeting in Cape Town, the country seemed closed to the Gospel till our Church came, as though God had intended that we should go there. So with the full concurrence of these good men I arrived in Mashonaland.—*Memories of Mashonaland.*

A UNITED ATTACK ON MADRAS.

DEAR MR. COUSINS,—The heading of this letter looks warlike! It is justified, however, on the ground that our method was somewhat *à la militaire*, with the exception that our weapons were spiritual and not carnal. Last week the native pastors and preachers in connection with all missionary societies labouring in Madras, except those in connection with the S.P.G. and Lutheran Leipzig Mission, united together in preaching and singing in a prominent place on the Maidan. We had permission from the authorities of Fort St. George to preach there, and a licence from the Commissioner of Police to march in procession, with music and banners. About thirty preachers met every alternate evening in the Free Church Esplanade and in the Memorial Hall; and, after united prayer for God's blessing, marched to our preaching place, led by my crimson flag which is now becoming historical, and accompanied by violins, cymbals, and native drums. The singing of Christian lyrics set to Tamil airs was most hearty, and soon attracted a large crowd. Benches were placed on the Maidan to form a circle around the preachers, and one was set in the middle to stand on while preaching. Five addresses were delivered, one after the other, with music and singing between. A very large crowd of Hindus of all castes listened every evening during the week; and the whole scene reminded me vividly of the large open-air meetings in Wales, called *Cymanfao*. Our audiences, however, were not quite so sympathetic as those in the Principality, and I question very much whether they would inspire our great Welsh preachers into the *hwyl*.

After two evenings opposition meetings were organised, banners were flying, Hindu preachers were at their best denouncing Christianity, praising Hinduism, and warning the people against listening to us. This did not materially interfere with our work. We had the sympathy and appreciation of a large number, which was publicly shown when a few stones came over from the opposition crowd. The stone-throwing was promptly stopped by the police, and none of us received any harm.

This united attack has been the means of rekindling the enthusiasm of the champions of Hinduism, and of making them rouse themselves from the lethargy into which they had fallen of late, to put forth more vigorous efforts in defence of the ancient creed. This is one of the good results of our united campaign; for enthusiasm of every kind in the cause of religion is infinitely more hopeful than stolid indifference.

We have reason to believe that this united action will have a beneficial effect upon the native preachers of different missions. It will draw them nearer together, and make them feel more intensely their oneness in Christ and in the great work of evangelising their countrymen. We hope also that it will result in greater zeal and enthusiasm in the important work of open-air preaching. The great want of this city is preaching, preaching, preaching! For "faith cometh by

hearing, and hearing by the Word of God." "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—Kind regards, I am, yours faithfully,

MAURICE PHILLIPS.

Madras, March 19th, 1896.

FROM THE SECRETARY OF THE WATCHERS' BAND.

I WOULD again very gladly and gratefully acknowledge the valuable assistance rendered by so many of our Branch secretaries, both in regard to the care and thoroughness, as well as in the admirable spirit with which their work is done. This I am thankful to say applies particularly to the larger Branches, in which the work is necessarily heavy, especially at the close of the financial year, when the renewal forms have to be issued and gathered in, and the new lists of missionaries and watchword cards distributed.

At the same time some of our helpers would considerably facilitate the work at headquarters by a little more kindly thought and consideration. With the continuous growth and extension of our movement, careful attention to details on the part of all the secretaries becomes increasingly important, and it is very desirable that this should be fully recognised. "Hints and Instructions" for the guidance of secretaries have been provided, and I shall be pleased to supply further copies to all who require them.

THE annual meeting of the Branches in the Birmingham district was held at Carr's Lane, on March 10th, under the presidency of the Rev. J. H. Jowett, M.A., who gave a most helpful address to a large and deeply interested gathering of members and friends.

THE annual meeting of the Branches in the Sheffield district was held on April 21st. I wish that Branches in other districts would consider the desirability of thus uniting, and that they might be led to see that in this way they could considerably strengthen and help each other, and that by so doing, the attention of other friends would be drawn to the movement, and additional impetus secured.

IN her excellent report of the Carr's Lane Branch, Birmingham, which has a membership of 155, Miss Grace Michell, the devoted secretary, says:—"We, in common with other societies, have had to mourn the great loss of the beloved pastor, whose sympathy and interest in our work were great and strong. Dr. Dale's membership dated from the first year of the Watchers' Band. His interest and his prayers are living still." The great help and stimulus which the Rev. J. F. T. Hallows has given to the work are then gratefully acknowledged, and regret expressed that, by his removal from Birmingham, the Branch loses one of its best friends and supporters. The report adds that a new joy has come to the hearts of the members of the Branch in the presence among them of the Rev. J. H. and Mrs. Jowett.

THE programme for our annual meeting in the City Temple, on May 13th, is now complete, and it will be seen that in addition to the friends whose names were mentioned in my last notes, our foreign divisions will be ably represented by Dr. Ashton, of Kachwa, and Mrs. Brockway, of Calcutta. The Rev. C. S. Slater, M.A., of Plymouth, will also take part in the meeting. I would again bespeak the special intercessions of Watchers on behalf of this and all the other meetings in connection with our anniversary that many may be gathered who shall profit by the messages to which they listen, and that all who speak may be inspired and taught by the Holy Spirit.

JAMES E. LIDDIARD.

THE HERVEY ISLANDS OUT-STATIONS.

ON Wednesday morning, November 27th, shortly after the morning service was concluded, we were delighted to hear the welcome cry: "Sail ho! *John Williams!*" and speedily finding our way to the beach, lo! there lay, true enough, the grand cruiser of the Gospel, the *John Williams*, riding like a bird upon the heaving breast of the billows. On board we received a hearty welcome from Captain Hore, Mrs. Hore, Miss Hore, and Joan. Cargo was landed, our friends came ashore for a short stay, and in the evening at 7 p.m. we left for *Aitutaki*.

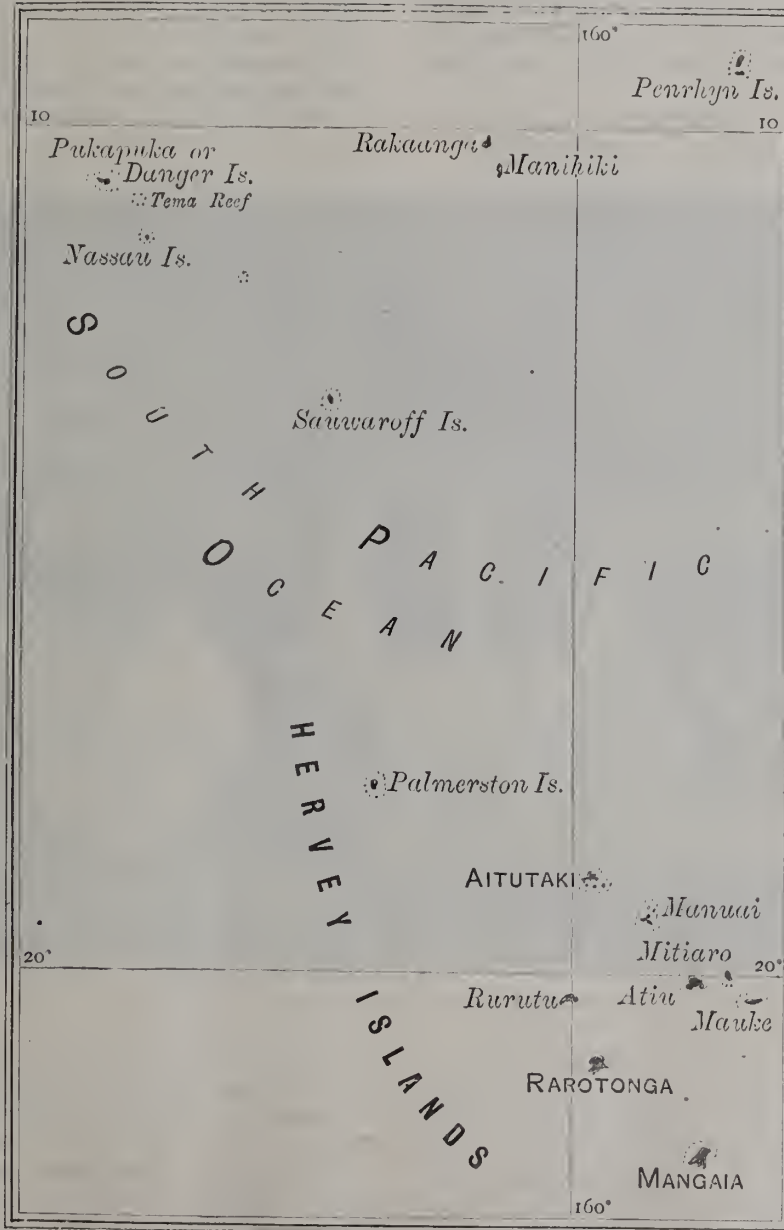
On Thursday morning we woke to find the sea smooth as a millpond. The sky had a bluish haze suggestive of infinite distances. The fine steamer easily cut her way through the waters, whereas our old parent (as the natives would call the barque) would have been listlessly rolling from side to side, the masts and rigging creaking with every roll, and the sails flapping idly for want of wind. Not that we would disparage the barque, which under the command of her gallant commander, Captain Turpie, did such good service in past days. There is, however, the grand difference that on the steamer you feel that you are always going ahead and doing something; you are not lying idly by and whistling for the wind.

We got ashore at *Aitutaki* on Thursday afternoon, and found the teacher at *Arutanga*, the principal settlement, busy building a stone platform on which to erect a new handsome wooden pulpit which they have purchased. In the early morning we had a united service, at which were present the teachers and the people of the two smaller villages. We

missed many faces that we had known in former days, but believe that they have but gone before. After the service I met a number of the deacons, and then had an examination of the school. The results were fairly good.

In the forenoon I walked over to the pretty village of *Vaipae*, distant about two miles from *Arutanga*. *Obeda*, the present teacher, did good service for Christ in *Samoa* before his appointment to *Vaipae*. After a course of training in the Institution he was appointed in 1857 to *Samoa*, where he laboured until 1876, when he was appointed to the village of *Vaipae*, at *Aitutaki*, and there he has laboured ever since. Before inspecting the school we sat on the verandah of the teacher's house, which is close by the sea. What a beautiful sight! In the foreground the white sand of the beach, the light blue waters of the lagoon, patched dark in places as the clouds fleet

over the sky. There in the distance is the reef, on which are situated on its broad expanse, at various distances, eighteen islands, five of which are in sight. In



THE HERVEY ISLANDS AND THEIR OUT-STATIONS.

their fresh green colour they look as if they had suddenly come up out of a bath in the sea. Beyond are the dark blue waves of the rolling ocean, flecked white as the wind gently sweeps along their surface. One felt how beautiful are the works of the Almighty ; that in wisdom He has made them all ; and we thanked Him that we were privileged to gaze upon such a scene. The islands are planted with cocoanut trees, and to these islands the sick are frequently taken for a change, and fishermen sleep there, lulled to rest by the loud-sounding waves.

I examined the schools, but the results were hardly satisfactory, either as regards attendance or progress made.

reached the settlement in the centre of the island. The village is healthily situated. Around, on every side, you can look down upon the blue ocean, for you are standing on an elevated plateau. With every want supplied the people should be very happy. I shall ever remember the music of the graceful ironwood trees as the wind swept through their branches ; it was like the wash of the waves upon the beach as the tide comes in.

We conducted the morning and afternoon services in a church which reflects great credit upon the people. It was renovated in 1889, at a considerable cost to the people. I am sorry to say that the teacher, named Tauerā, has been



MR. AND MRS. HUTCHIN, FIVE COUPLES SENT TO NEW GUINEA, AND ITIO, THE NATIVE ASSISTANT.

In the afternoon we walked another two miles to the village of Tautu. The people there are busy erecting a school-house. I am sorry to say that Tautu, which only contains 140 souls, means to have a vessel of its own. The payment, to be made in produce, will be a heavy charge upon the people for some time to come. The school was examined with satisfactory results as regards progress made.

We left at noon on Saturday, the last day of November, for *Atiu*, where we arrived early on Sunday, December 1st. After a walk of three miles, the pathway winding first among the limestone rocks, and then over the rolling uplands, we

seriously ill for six months from inflammation of the knee joint. He arose one night, in the dark, to chase a pig out of the mission compound, and in the darkness, rushing along ; he stumbled over a stone and fell heavily, striking his kneecap upon a stone. He is now recovering, and is able to resume his duties. In consequence of his indisposition the school has suffered considerably. Yet he is a man of strong character, and is really anxious, I believe, to do his best for the people. Last year 100 new members were added to the church, and though statistics are of very little value as a test of spiritual work and life in this part of the world, yet

they show that Tauera has been active in his work in the church.

At the time of our visit 200 of the Atiu people were absent on a visit to Mauke, and amongst them a number of the children, hence the small attendance at the school examination. We have been unfortunate in our teachers stationed on this island. There have been three teachers during the fourteen years we have been stationed here. One was sickly and soon died; the second fell into sin, after a number of years of faithful service; and the present one, though a good man, is not a successful educationalist. I found the people very poor, and one can hardly wonder at it since they have been engaged in purchasing a vessel which has cost them £1,200 (twelve hundred pounds sterling). They have had to send away more than a hundred tons of dried copra in order to pay for it. I am afraid the vessel will be of little use to them unless they charter it to a trader. There are now two vessels in the Group owned by natives, and one is under repair, and another in course of erection; so that when the vessels are all completed we shall have quite a small fleet.

On the afternoon of December 2nd we left Atiu, and the same evening were ashore at *Mitiaro*, which is only twenty-two miles distant to the north-east of Atiu. It is a very low island, as the top of the highest tree is only 92 feet above the sea. The reef is a fringing one, and the island is larger, but much less fertile, than its neighbours. At the time of my visit the people were engaged in the repair of their stone church. The roof, especially, will look nice when it is varnished; it consists of strips of wood, two inches wide, nailed together in the shape of a diamond.

On the afternoon of December 3rd we left for *Mauke*, and arrived there the same evening. This island is about two miles in diameter, and is nearly circular. The highest point is only 120 feet above the level of the sea. The reef is fringing, and in parts stretches out to the distance of a mile from the shore. There is a well-made road for horses and carriages from the beach to the village, which is situated at the distance of a mile from the landing place. When we reached the village we found the Atiuans, 200 strong, with their chiefs, living amongst the Mauke people. The Atiuans went to settle land questions, and to deprive a subordinate chief of his position. In heathenism the Mauke people were conquered by the Atiuans, and ever since the Mauke chiefs have been nominated by the Atiuan chiefs. Lately one of the principal under-chiefs of Mauke, named Tararo, has openly said that Mauke was independent. Hence the visit of the Atiuans in order to assert their sovereignty over the island.

On December 4th, at 3 p.m., the Atiu schooner left with all the Atiuans on board, and at 4 p.m. we left on the *John Williams* for Rarotonga, and arrived here the next day, having been away a week and a portion of a day.

In the evening of December 5th Captain Hore gave us a

most interesting and lucid lecture on Central Africa, which I translated to the natives. The entrance-money amounted to 77 dollars, and is to go towards a drum and fife band for the Tereora school. There was a large attendance of both Europeans and natives.

Next day, Friday, December 6th, was a day of sadness and yet of gladness, for five teachers and their wives left us for the work in New Guinea. We hope they will do good work for Christ. The names of the teachers are: Apolo, and wife; Tuatai, and wife, who came to the Institution from the churches at Manihiki; Munakoa, and wife, who came to us from the church at Rakaanga; Ngatae, and wife, from the church at Arorangi; and Akaeakore, and wife, who came from the church at Ivirua, Mangaia.

Thus the good work goes on from year to year. With some anxiety we look forward to the future of these churches and people that we have loved so much. Whilst the missionary spirit burns fervently in the hearts of the people it will be certain that the Word of God has lost none of its power over them. We pray that the churches both here and at home may never lose their interest in this great enterprise of missions to the heathen. That wonderful work which is going on in New Guinea has a reflex influence for good upon the native churches, for in blessing others they are blessed themselves.

JOHN J. K. HUTCHIN.

THE LATE REV. W. B. PHILLIPS.—At a time when the shadow falls by the sad and sudden passing hence of the late Rev. W. B. Phillips, of Berhampur, it may be encouraging to missionaries at home who are often doing deputation work in much weariness and fatigue, and seldom learning whether their words have gone home or effected their purpose, if they are told how the light was applied which kindled into flames so deep and earnest a soul. When quite a young man, Mr. Phillips had his heart much trained in the direction of foreign mission work, but could not satisfy himself that it was *his* duty to go abroad. While in this state of mind he saw an announcement that Dr. Muirhead, of China, was to speak in the town, and decided to go to the service, resolving as he did so that if the work that *had been* done were alone spoken about, he would put aside the thoughts which lay upon him; but if, irrespective of China, the speaker should call for young men to devote their strength to win the wide world for Jesus, he would consider it the very voice of the Master saying to him personally: "I have need of thee." Before the meeting closed God led His servant to make such an appeal, and Mr. Phillips accepted the call. From that moment every doubt was gone; he set his face resolutely towards his life work; every difficulty was in turn overcome, and, with a result that eternity alone can reveal, time and talents were completely consecrated from then till his last hour to service in the front rank of the battle. Mr. Phillips told the above himself in private conversation last September, adding his regret that he had never sought an opportunity of naming it to Dr. Muirhead.

G. H. W.

A CENTENARY ODE.

DEDICATED TO REV. C. SILVESTER HORNE, M.A.

A HUNDRED years of consecrated toil
 And long endurancee only love can boast,
 Through perils oft on many a hostile coast,
 For what? The weaker tribes to slay and spoil,
 Or barter tawdry wares for selfish gain?
 No, not for this the pioneers were slain
 Whose eager feet have borne the tidings far
 Of Christ of Nazareth, whose natal star
 Surprised the shepherds on Judea's plain.

The Prince of Peace His banner then unfurled,
 And gave command to all who loved His cause
 To bear that banner far and wide, nor pause
 Until its folds were wrapped around the world.

So age by age the Gospel standard blew
 O'er wider realms than Greek or Roman knew;
 Though crested waves their lips contemptuous curled,
 And savage spears across the reef were hurled,
 The Heavenly Empire slowly, surely, grew.

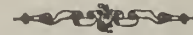
But never, till the present age began
 Was Britain so alert to bear her part,
 Or recognise a loving human heart
 Beneath the darker skin of savage man;
 Yet when the gallant Carey left his last,
 And Haweis blew his rousing trumpet blast,
 Their impulse stirred the Church's smouldering fire,
 And men were eager who should first aspire
 To venture forth on enterprise so vast.

When first the Gospel tidings were revealed
 Among the islands of the Southern Seas,
 The good ship *Duff* (waving a branch of peace,
 With three white doves upon a purple field),
 A gallant freight of Christian heroes bore,
 Who braved the rough, inhospitable shore
 At Christ's command; prepared to die or live,
 By death to leave, or, in surviving, give
 The Word of Life, and Love's pure reign restore.

And so the golden age has dawned at length,
 And other ships have borne their freight of love;
 On many an island rests the peaceful dove,
 Her gentle glance subduing savage strength.

Yet over isle and continent, her flight
 Expected long, awaited day and night,
 Has still a vast dominion to explore.
 God speed the messengers on every shore,
 And brothers, speed them too, with all your might.

A. W.



LETTERS FROM MADRAS.—I.

DEAR L.,—You wished to hear about our life, surroundings, and mission work amongst women and girls, in this city of Madras, so I shall do my best to satisfy you in these particulars; but, when I say *my best*, you must remember that is not promising a great deal. Madras is a low-lying city and cannot boast much in the way of natural scenery, though it has a certain beauty and picturesqueness of its own. I wish you could apply your eye to a spy-glass and take a look at our house. I think you would exclaim, on your first sight of it: "What a big house!" Yes, it looks big, as all the English houses in Madras do; but, notwithstanding its bigness, it is not nearly so commodious or comfortable as an ordinary house in England. I believe it was once a Baptist chapel, and, the Baptists wishing to sell it, the L.M.S. bought it and turned it into a mission-house. One part of the house is used for a home for our native Christian teachers who need protection and care. We have made our house and garden look as nice as we can in an inexpensive way, for God did not deprive us of our sense and appreciation of beauty when we became missionaries. I know that some people have the idea that missionaries should have nothing nice and pretty, and some missionaries themselves have got into this way of thinking, but I fail to see how this is glorifying God. We have so little time at our disposal that, notwithstanding our endeavours, I fear our garden often testifies against us by its neglected look.

The native suburb of Chulay lies close at the back of the house, and from thence smells of anything but a pleasant description often permeate the air. Our neighbours of the Roman Catholic Convent have also tried their best to make things unpleasant for us, by erecting very objectionable buildings quite close to our wall; but, notwithstanding these disadvantages, we like the house, because it is so suitably situated for our work. Our largest girls' school is situated just at the back, and the people we work among are all around us. We have sometimes been expostulated with for living so close to the native quarter as prejudicial to health, but we have not found it so, and are of opinion that our opportunities are increased thereby. Sometimes an epidemic of cholera breaks out, and, in the very severe one of 1890, when hundreds were carried off, including many Europeans, and we saw the dead in numbers daily carried past our

gates, and heard that nine of the nuns next door had died we did not feel greatly alarmed. How could we when that beautiful Psalm xci. is on record for our comfort! My belief is, that we shall always be protected in the place and in the way of duty till our work is done, and then the messenger will surely come for us wherever we may be.

Our proximity to the native quarter not only makes us liable to bad smells, but also to very unpleasant noises. Sometimes we will be kept awake at night by the beating of tom-toms and other musical (?) instruments, on a marriage festival or the festival of a god, and, unfortunately, these festivals happen very often. On moonlight nights, especially, it is difficult to get sleep at all, for the variety of sounds heard on all sides, from the shouting of human voices (for the natives delight in the moonlight) to the horn-like blowing of mosquitoes. You asked about insect life. We have plenty of it. I wish you saw our dinner table in the rainy season with scores of insects of all shapes and sizes (the most curious-looking creatures imaginable) crawling over our table-cover. Flying cockroaches are common, as well as winged ants. It is in the rainy season that we need to be so careful of scorpions; one may be concealed under a mat or among old papers. Snakes are common in the garden, but are scarcely ever found in the house. The deadly cobra has been seen at various times in the compound (as gardens and courts in India are called), but, as we know it is likely to be there, we are on our guard. We are sometimes visited with a plague of fleas, which leaves us as suddenly and unaccountably as it came to us.

From hearing a description of Indian insect life you would imagine it to be a worse evil than it really is. We who live in India get accustomed to the many living creatures that share our quarters with us and think little about them. But you must enter the house and look round it. First, of course, is the verandah, common to all Indian houses; this leads into the sitting room, which is very seldom used, except as a reception room for visitors; for, when in the house, our usual place is our writing room, where we have always plenty of work to do, keeping accounts, writing letters, and conducting the special business of the Mission which appertains to us. Behind the sitting room is the dining room, and above these rooms are two bed rooms, one for my colleague and one for myself. But, though the house appears large, there is no prophet's chamber to lodge a wayfarer for a night, except by turning a writing room into a bed room, which, though very inconvenient, has often to be done (in Madras we often have missionaries from up-country, on their way to and from England).

My next letter will be about the Chulay Girls' School, which is close at the back of the house.—Your friend,

CHRISTINA BROWN.



THE SISTER-MARTYRS OF KU-CHENG. By D. M. Berry, M.A.,
Canon of Melbourne. James Nisbet & Co. Price 5s.

ANOTHER book, the outcome of the Ku-Cheng tragedy, is before us, and this time it hails from Australia. It is the memoir and letters of two more of the girl-martyrs, Nellie and Topsy Saunders. They had left their home in Melbourne only a year and a half before they were called to the Home above. But during those eighteen months their letters to their mother were so numerous that they make a substantial volume. The editor, Canon Berry, has done his part sympathetically and well, and, with the exception of the short prefatory memoir, the sisters are almost entirely left to tell their own story in their own lively, graphic way. The elder, Nellie, appears as the historian, while Topsy, who seems to have been a peculiarly sweet soul, is the philosopher and theologian.

Both must have been bright, buoyant girls, full of humour and fun; but through it all one sees with unmistakable clearness their truly consecrated lives and passionate love to Jesus Christ.

It was in 1889 when Mr. Hudson Taylor, of the C.I.M., visited Melbourne, that the Miss Saunders first became fired with an enthusiastic longing to go and work amongst China's millions. The plan, however, did not take definite shape until the visit two years later of Mr. Eugene Stock and the Rev. R. Stewart, who himself became one of the martyrs of Ku-Cheng. The girls were then accepted by the C.M.S., and flung themselves into the task of preparation for the work with ardent and energetic zeal. They underwent a period of hospital training and a course of theological instruction under Canon Chase and the editor of the letters, Canon Berry.

It is almost impossible to select passages for quotation from the varied and voluminous letters. But we most cordially recommend our readers to read the book for themselves, for they will find that every letter, from first to last, is full of interesting detail, helpful words, and often exquisite thoughts.

THE HANDY GUIDE TO MAY MEETINGS, 1896. E. J. May,
34, Cursitor Street, Chancery Lane. Price 1d.

THE title of this useful little book speaks for itself. In past years we have had May Meeting "lists" for our guidance, but this year it takes a new form, and not only have we the announcement of the meetings belonging to upwards of two hundred societies, but we have a guide to London sights, places of worship, railway stations, cab fares, &c.

Besides the meetings in May, it contains a list of conventions, conferences, &c., of religious and philanthropic work, as far as possible, for the whole year.

Residents in London, as well as the numerous country visitors who flock to the Metropolis at this time of year, will do well to secure a copy of this wonderful pennyworth.

A HINDU'S DIFFICULTIES.*

"I AM asked by my Christian friends to accept Christ. I have long been thinking about this, but I do not understand what difference it will make in me if I say I believe in Christ. I have been praying God to give me light, and if He wishes He may at any time command me to the fold of Christ.

"I shall try to explain how I differ from you, and if you find any books which may remove my ignorance, let me know, and I shall buy the books and read them.

"Christians make a difference between the three principal qualities of God, and assign them to three different God-heads. The mercy of God, abstracted from His other qualities, is the Son, to satisfy the justice of the Father, and the active principle of God is the Holy Ghost. This is how I look upon the doctrine of the Trinity. I do not see what sin there is in worshipping the whole God as one. At first you try to distinguish the three separate, and then again admit that it is a mystery. It means pushing the difficulty a little farther. I know everything hinges on the acceptance of the Bible. We must believe this, because the Bible says so, is the argument. I have no reason to say that the Bible is not a revealed book; but what I cannot understand is the assumption that there is no other revelation besides the Bible. Another exclusion preached is that prayers will not be heard except through Christ, and that God's Holy Ghost will not descend on non-Christians. I do not understand what is meant by 'believing in Christ.' I wish to know how the belief modifies the actions of a man. If the assurance of having been saved by the sacrifice of Christ is necessary, a believer in God as One is not behind the Christian in any way in this respect. Once he is in the presence of God he has no fear. If it is meant the example that a man should have for imitation is Christ, then we accept Him as much as any Christian does. If it is meant that we should accept Christ as a Mediator, I think it is simply pushing the difficulty further, as I said above.

"Blind as we are, I am sure God does not love us less for it. We pray Him as one complete God consisting of your God the Father, God the Son, and God the Holy Ghost, and He has no reason to refuse our prayers because we do not pray through the Son, and there is also no reason why He should refuse us His holy word of answer to our prayers. We believe that He gives all that we want, physical, intellectual, moral, and spiritual. I pray Him earnestly that He may give me light, and I would not try to shut out light from me as some of my Christian friends accuse me. They say I must make lip homage to Christ before I expect to get further light. I argue that if God had wished it He would have brought me up in a Christian home if He wanted lip homage before actual conversion. Now that I am born

* Extract from a letter from an old pupil of the Mission High School, Belgaum.

non-Christian the order should be conversion before homage I am humble to receive light when given me.

"I follow the same course in many other actions of my life. I am a vegetarian by birth, and if I have been able to live so well without animal food I shall not touch it. But a medical man may prescribe it in some special cases. What food is for the physical nature, education is for the intellectual and moral natures, religion is for the spiritual nature of man.

"I am not ungrateful to what Christians have taught us. We are partakers of a great many truths from Christians. Nay, more, I read Christian books before I pray, to prepare my mind for prayer. I read, 'Daily Strength for Daily Needs,' 'Gold Dust,' and 'Imitation of Christ,' all Christian books.

"I offer my respects to Mr. Hawker, to whom you may send this letter, so that he also may answer me, and send his advice if he has time at his disposal."

MRS. FAN.

WE give the portrait this month of Mrs. Fan, the oldest Bible-woman in Tientsin. For many years she has worked under Miss Mary Roberts, her salary being paid by the Misses Lees, of Manchester, the sisters of the Rev. Jonathan Lees. Miss Roberts writes that "Mrs. Fan is a dear old body, thoroughly sincere and attached to us all. But she is not an effective Bible-woman, not having had a proper training. She has never been in a mission school and is not a fluent speaker, though she can read the New Testament well enough for herself. She cannot work hard or for long, and prefers sitting cross-legged on her kang, in ease and peace! But the fact is she is getting old (for a Chinese woman) and soon gets tired, and then my brother used to tell me she had a weak heart and really was not very strong. On the other hand, she has had a blameless character, and the Chinese women respect her much. She has one splendid trait in her character—namely, that she never tells tales about anyone—also she is an exceedingly clean, tidy, reliable woman. Her husband is a dear, good old man, an earnest Christian. He used to work in the hospital selling tracts and portions of the Gospel among the patients, and for some time before I left China he was doing it without any remuneration. We all loved old Fan, he had such a gentle, patient, childlike spirit. Dear old Mrs. Fan rules the roost, and old Fan seems quite content. They have no children."



MRS. FAN, THE OLDEST BIBLE-WOMAN IN TIENTSIN.

WOMAN'S WORK



IN November last I set out with my two Bible-women for a fortnight's tour in the south of our district. Our destination was Saktipore, a populous centre of the silk-producing villages, and finding a suitable opening there for our work we agreed to stay ten or fourteen days in the place. We arrived one Friday afternoon, having made the journey to Saktipore in our mission boat *Jessie* down the River Bhagarathi. While my two people went to speak to the women in a neighbouring *para*, I superintended the rigging-up of a tent which I had brought with me to act as my medicine-shop; there was just time before sundown to see this properly set up, and my pots and pans and medicines arranged inside, to the great astonishment and delight of the many men and small boys who were drawn by curiosity to the spot. It was an unusual sight for them to see a white woman—and still more to see her in command of anything—and their curiosity did not abate one jot day by day. We made the boat our home and dwelling place, and very cosy it can be with just room for three and no more, provided the weather be cool and one's companions amiably disposed.

On the next morning I opened my shop at seven o'clock, and sat in the door of my tent attending to such patients as came up till the hour of noon. I think about twenty real patients came that first day, but there was a far larger crowd of sightseers who came to gaze at the strange spectacle. This gazing crowd proved no little trial—since they chattered so loudly as often to make it impossible for me to hear anything,

and at times in their curiosity they came surging so close up around the tent as to threaten to hamper our movements. I kept one of the boatmen to act as *chankedar*, or policeman, when I was much troubled; but in spite of that I had now and then to make a good-humoured raid myself into the crowd, and express my astonishment at their behaviour in very surprising and original Bengali. However our relations with one another were always good humoured, and if the crowd did not come to get medicine, I contrived that they should at least hear something good for their souls.

The number of patients increased daily; one morning I had as many as eighty-seven fresh cases, mostly women and children, but a fair sprinkling of men among them. I, as a rule, endeavour to reach only the women, but the men I find always try to come, and in an open-air dispensary it is not much good to try and prevent this, since only low-caste women ever come out of their houses, and these can mix pretty freely with the men.

The faith, or rather, I should say, the credulity of these people is astonishing. At Saktipore this struck me specially. Often and often they would regard me as one of their divinities, and many of them were prepared to believe that a touch from me would do them good. Often their eagerness and wistful belief in me would carry me back in thought to the old Gospel narratives, where we read how people came running and falling at the feet of Jesus Christ, believing He could do what He willed. He, indeed, was able to, but in this little narrative of Saktipore doings I can give no such

beautiful record. So many cases that came to me were so utterly hopeless through long neglect. Why had they not had treatment before? Because there was no one to treat them. These poor sheep without a shepherd would draw forth sympathy from the hardest-hearted, I believe, could they but be seen and heard. Many blind patients came quite ready to believe I could give them their sight, and in many cases I could only give them disappointment. But there was a bright side to this work, and many patients who came in suffering and weakness were able to go away within a few days the better for having come, and much gratitude was constantly evoked. "Imitation is the sincerest form of flattery," so I was not a little amused when I found my cook starting doctoring, too, from the stern of the boat. He, it seems, used to treat mild cases, and send the more serious ones on to me. Even the boatmen caught the infection, and got to be quite learned in directions about diet and outward applications!

In the afternoons, as we went preaching in the villages in the courtyards round which stood the native huts, we would get splendid audiences of women and children drawn from their houses to come and have a look at the Miss Baba who gave away the medicine; and then having got our audience, it was just delightful work to sit and sing and tell them of the Old, Old Story that never tires. I shall never forget the rapt attention and compelling eagerness of some of these women; how they drank in our words and repeated them after us. Most of them had never heard before of Jesus Christ. What gladness was ours that at last we were able to tell them of Him!

But my heart ached then and aches still for Saktipore and Jiaganj and many such places in our district, where the people are going down before disease, and there is no one to check it, and their hearts are kept unsatisfied and yearning for the knowledge of Him whom they do not know. It is impossible to do much of this touring, except in favourable months, and even then the greater part remains undone. One can only tell all this to Him who has ever had compassion on the multitudes, so that He may stir up workers and means in such full and abounding measure that none of these uncared-for village folk shall be able at the last to say: "No man cared for my soul."

EDITH LUCY NICHOLAS.

NEW CHURCH AT NIAMKOLO.

DEAR MR. COUSINS,—At Niamkolo "a notable great frame" has been erected in the form of a stone church, and I should like to tell you something about it. It is as yet but a "frame," as you will see from the photographs which I enclose, if you can make any use of them.

The sense of wonder is not so easily roused in the African as some people at home imagine. If he has been any time in contact with the white man, he looks upon most of his actions as a matter of course; so that when he can really do

something which makes the native open his eyes and mouth, exclaiming "Yanga we!" ("Oh, mother!") it is a triumph. It is no uncommon thing to see strangers standing in front of this building, bowing their heads, and accompanying the motion with a "He! he! he!" of astonishment, and perhaps enter into a hot discussion as to whether there are any poles hidden away in the walls to hold the stones together. He is only accustomed to wattle-and-daub shanties, and a large stone structure with a tower piercing the heavens beats him. One of the men said that Mr. Purves, who had to do with the building of it, possessed the wisdom of the gods who piled up the mountains.

A wattle-and-daub house at best will only stand five years, so that on a station the work of building is never finished, unless one deals with more permanent material. So that it was a great find to come across a quarry on the lake shore near the station, whence huge slabs of freestone have been dug with edges so straight as to make one think they had just left the mason's chisel. These were brought round to the station in canoes, and the main outdoor work during the last dry season was the rearing of this structure. It roused a great deal of interest among the people, and even the children were busy building stone churches on the lake shore. One day, as I was watching them at it, I saw the little naked brats setting to and eating the mortar which they had made by dipping a dirty loin cloth in the lake and wringing it out over some stones they had ground to powder. I suppose it served for *nsima* (native porridge). It made me think that, whatever the African has not got, he is the happy owner of a digestion that many a dyspeptic at home would covet.

Tier upon tier the building went up, while scaffold rose above scaffold, until the heavy beams were laid across the walls, and the couples spanned the abyss. These the natives swarmed and laid on the pliant twigs, to which the grass was fastened by means of fresh bark from young trees. This was the offering of the villagers. They brought in all the trees and twigs, and roofed the building without any pay. Finally the more daring spirits working at the tower completed their dizzy task and capped it with a glass roof.

A round cap on a square tower does not look artistic, hence the necessity of some friend to open his heart and send out a number of sheets of corrugated iron to replace it. H. C. Marshall, Esq., the representative of the British South Africa Company nearest us, has kindly promised a bell for the tower, so that when it arrives no villager can say that he did not hear the call to service. One cannot boast that this temple was reared without noise, for a good deal of shouting had to be done to keep them up to the level, and at first a good deal of pulling down, but it is something to be thankful for that it was completed without a single accident. It has proved a fine object-lesson for the training of hand and eye, and will act as a beacon to voyagers on the lake, and, above

all, a guide to the hearts of children yet unborn to Him in whose name the house has been built.

The spiritual temple is slower in the building than this stone one. During the year seven have been admitted into full membership at Niamkolo. May be, one is over-particular in rejecting the stones until they are trimmed in the accustomed way; while, on the other hand, one shuns the

of energy. Mr. Jones is now left there alone, a day and a half's journey from a white man. However, just lately he has been kept far from being dull. Ponde, the Awemba chief I visited last year, made an attack upon the village of Kitimbwa—the paramount chief of Ulunga—which is only some four miles distant from the new station. There has been a good deal of raiding carried on between these two



NATIVES AT WORK ON CHURCH.

accusation of first making them church members, and then making them Christians.

At our new station called Kambolú, on the Ulunga plateau, a large church, built of wattle and daub, was finished by Mr. Nutt, before he had to leave for home after the second attack of hæmaturic fever. He will be greatly missed, for he was a most enthusiastic African, and full

parties of late, but the final provocation that led to the attack was the fact that one of Kitimbwa's sub-chiefs had, a few days before, taken two women belonging to Ponde's village, and the very day he was presenting these to his head chief, Ponde, together with another small Awemba chief, called Zisampa, appeared near Kitimbwa's, and found the village—although a large one—an easy prey. Instead of

making the attack at deep dawn as is their custom, they besieged it about 10 a.m., when most of the people were away at their gardens, and the chief was left with a few people in the village. Kitimbwa was killed, and a number

weird alarm was sounded on the drum, fled and left him to his fate. Mr. and Mrs. Purves, who were up spending a short holiday with Mr. Jones, heard the war beat, and wounded women with their children soon after fled to them



NIAMKOLO SCENES.

of those with him, although it is said the chief lost his life dearly, having shot the son of Kitimkuru, the great Awemba chief, who was among the besiegers. The people in their gardens, instead of running to aid their chief when the

for refuge, and the next two nights they had a very anxious time, for on the first night the Awemba camped at the village of Kitimbwa, close by, and during the night a man, supposed to be a spy, attempted to climb the stockade;

having refused to say who he was, or to speak at all, he got a cold reception from one of the men on guard, and disappeared. I sent forty men up from the lake as soon as possible, and they remained there until they knew the Awemba were well on their way home with their spoil of cloth and powder, a large number of women, several heads, and the body of Kitimbwa. This was cut up and burned on the ruins of an old Utunga village which they sacked years ago, on the boundary of their country. The body of a chief taken in war is burned outside their own territory, lest his spirit should return in some other form and wreak vengeance. Mr. Jones, in a letter to me, said: "Yes, Kitimbwa has gone to his account, the only chief who has actually and openly opposed missionary work in the district. Is not that a significant fact? Better for him if he had done otherwise. Most of his villagers are now in this *boma*, and all say they want to settle here. Whether they will or not depends upon the measure of safety that will be guaranteed to them."

Here, to my mind, is strong evidence that the Awemba do not wish to molest the white man. No doubt they have a wholesome fear of his gun; but here was Mr. Jones, with a mere handful of people round him, and a strong temptation offered in the way of cattle, although flushed with their unexpected success, they left him alone. The sight of the village after the attack, with mutilated bodies lying within and without the stockade, haunted one day and night for a long time. Surely the cup of this dominant tribe must be about full, and this extensive upland, and well-watered country, which remains a hunting-ground of the Arab slaver, must come under a better rule. It seems that at last the British Administration has given his quietus to Mlozi, a powerful Arab slaver at the north end of Lake Nyassa, the head and front of the offending in the Karonga war eight years ago, described by Captain Lugard in the first volume of his "Rise of our East African Empire." There is a rumour that the British South Africa Company, under whose aegis this region has recently come, intend to settle the Awemba problem next year. Then there will be a fine opportunity for a mission to enter, for the country is healthy, and the people are physically a fine race, brave and industrious. Who is to enter in and possess the land? Already the French Fathers have established a station on the edge of it. However much we might wish, we are in no position to move a step in the matter, as things are at present reduced to one man on each station except this one. Since I came out six persons have left for home, and no new man come to take their places. Fever, after two years' conflict, has driven me from the lake up to the hills, where I hope to share the work in the coming year with Mr. Carson at Fwambo. A fine, comfortable brick house which he had built, or at least the natives, who, he said, needed but little superintendence, was ready to receive me, with a flourishing fig-tree in the square in front. To my right a road recently constructed stretches away for some distance in the direction of the lake, but one cannot hope to see Mr. and Mrs. Purves coming along, as they cannot leave the station for any length of time. Another long stretch runs in the direction of home, and it is in vain that one strains his sight along this for the coming of the much-needed reinforcement. If it was not for the native teachers we should be at a loss what to do. The charge of the outlying schools both here and at the lake depends almost solely upon them. One can but do his best, sitting at times under his fig-tree, though the vine may be absent, and labour and wait for the fulfilment of that fine prophecy: "But in the latter days it shall come to pass that the mountain of the Lord's house shall be established in the

top of the mountains, and it shall be exalted above the hills; and peoples shall flow into it. And many nations shall go and say: Come ye and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths. . . . And He shall judge between many peoples, and shall reprove strong rulers afar off; and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Yours truly,
W. THOMAS.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

CHINA.

MRS. FAHMY, of Chiang Chiu, has penned
A FAITHFUL WORKER. the following interesting account of one of
the native workers of the Mission:—"Our
hospital matron, Gun-so (Mrs. Silver), has,
since her appointment a year ago, proved herself faithful to
duty and very sympathetic with her suffering sisters. Patients unasked have again and again told me how kind
and attentive the matron was to them. Previous to her
coming to the hospital she was engaged in Bible-woman's
work, and this has rendered her more valuable, for not only
is she a matron, but also a teacher. I have been delighted
with the progress made by many of the patients, most of
whom are heathen, who never heard of the one true God.
At first these poor women cannot understand what is being
said to them. Sometimes they laugh, and think we are
cheating them. The 'good news' is too good to be true,
it seems to them; but as Gun-so explains to the poor
creatures in her own simple way they become interested,
and listen with a strange fascination. Their interest grows,
and by and by you will hear them asking a great many
questions about the wonderful God and this great Saviour.
'How am I to worship this God?' 'How shall I pray to
Him?' 'What shall I buy for Him?' and 'To which
temple must I go to burn incense?' are some of the many
questions these sick women ask, all of which Gun-so answers
most satisfactorily and kindly. When the in-patients are
not too ill to learn, or when convalescent, Gun-so not only
teaches them how to believe in the Saviour, but also teaches
them hymns, so that after a patient has been some time in
the hospital she is able to repeat by heart some very helpful
hymns. Before a patient leaves, our good matron always

tries to get a promise from her that she will attend the nearest chapel. If she says the distance is too great and her bound feet are so small, Mrs. Silver tells them how she used to walk a very, very long way every Sunday to chapel, and how she often fell down because the roads were rough and her feet so tiny, and how the neighbours laughed at her, but that she is very glad that she became a Christian, for it has made her a different and happy woman. Finally, we wish to thank the kind friends who, through the Rev. J. Sadler, have provided the hospital with a long-felt want."

TOWARDS the end of February, Dr. Griffith John proceeded to Kin Kiang to select sites for the sanatoria, which will be such a boon to the members of the Hankow and Wuchang Missions. He proposed, on returning from Kin Kiang, to visit King Shan, where a large number of inquirers were waiting to be baptized, and then to open a mission station at Tsan Shih, the rowdiest place in Hupeh in former times. "It used to be a little Hunan, but a great change has come over the place, and now the head of the gentry is inviting me, in the name of the gentry and the people, to come and establish a mission there. The missionaries have often been pelted out of the place. It is a joy to be able to say that all that has passed away, and that even Tsan Shih has become friendly. Speaking of Hunan, you will be glad to learn that the Society has received the gift of a house and land in that province. A man, named Li Yeu-keng, was baptized by me seven years ago. He has just returned to Hankow for the first time since his baptism. All these years he has been busily engaged in Christian work among his own people in the county of Heng Shan. He opened a free night school for the children of the place, in which he has been teaching from Christian books. Now there are four whole families there who have given up idolatry and are seeking baptism. A number of children have committed some of our Christian books to memory. Mr. Li has handed over his house and a large piece of land connected with it to the Society. The deeds are now in our possession. The Society is the first Protestant Mission to hold property in Hunan. Don't be surprised if you hear of Hunan being opened, and of myself being on my way thither."

INDIA.

"JAI BHAN, the patriarch of the Almora Leper Asylum, died on February 20th," writes the Rev. G. M. Bulloch. "Laid in a rude coffin, on which loving crippled hands had fastened with tacks a simple cross, made of white tape, his burial was an affecting sight. The coffin was taken up by a few of his sorrowing friends, and carried up the winding path through the Asylum grounds, then down a tortuous path to the little sacred spot where the bodies of

the lepers who have died in the faith of Christ have been buried for several years now. Quite a number of rude, simple tombs are rising up there, which are the laborious loving work of mutilated leper hands that have wanted to show respect to those who have gone before. Those who were too weak or crippled to be able to keep with the funeral had already, by a slow and painful process, reached the grave where the remains of their old friend were to be laid, in order to be in time to join in the last solemn rites which point them to the blessed hope they may have beyond the grave. Jai Bhan had not been so long an inmate as several others, nor had his Christian career been so extended; but owing to his great age—eighty-seven years—and latterly his wonderful development in Christianity, he was looked up to with considerable reverence. When he entered the Asylum he was a Brahman; but he was not long in realising the love of Christ, and in turning to Him with full purpose of heart, and that after he had reached the age of eighty. Latterly he suffered much from asthma, and was sorely tried; but he bore up most cheerfully and patiently, and looked forward with great expectancy to entering his heavenly home. Up to within a few weeks of his death he had full use of his faculties of hearing, sight, and speech and used them in the Master's service. He was regularly in his place at the services, and always ready with sound advice for any of his fellow-sufferers who might be inclined to grumble and quarrel. We laid him to rest in his narrow and simple grave, on the bare hillside, repeating the words of great hope which have echoed down the ages since the Apostle said: 'The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.' Meanwhile, I expect that willing stumps of hands (shall I call them?) will be gathering for some days to come a cairn of stones, and arranging them as best they can for a memorial of their friend."

"ONE of the most recent of our admissions and conversions," continues Mr BULLOCK, "is a young lad of about fourteen years of age, who was baptized last October on renunciation of idolatry and confession of faith in Jesus. His confession was very clear, and his knowledge of Christianity was more extensive than usual, causing us to wonder how it was he knew so much. We found that a woman leper who died in the Asylum a year or so ago, had belonged to his village, and occasionally revisited it for a day or two at a time (as a few sometimes do, after being admitted to the Asylum). On these occasions she had told her fellow-villagers what she had heard of the Lord Jesus Christ in the little chapel in the Asylum, and how the love of God had come into her heart. This poor boy had remembered what she said on these occasions, and when he, becoming a leper, too

obtained admission to the Asylum, he had no difficulty in following the teaching, and was soon ready to see in Jesus his Saviour, and to accept Him as such. The poor lad is already terribly scarred and crippled in body; but in his soul now dwells a hope which lifts him out of the putrefying flesh and helps him, though dimly, to realise a glorious transformation in the heavenly kingdom when he appears in the presence of the King all beautiful and clean."

MADAGASCAR.

WE have been much cheered and encouraged by the arrival, within the past month, of two delegates from the Paris Missionary Society—viz., M. H. Lauga, of Rheims, and M. J. H. Kruger, professor at the Missionary College in Paris. These brethren have come to consult with us as to how the Protestants of France can best help in the carrying on of mission work in Madagascar, and we trust that in higher education, as well as in other ways, French Protestants may be able to take an active share in the evangelisation of the Malagasy. MM. Lauga and Kruger have already commenced a French Protestant service in Antananarivo for the officers and soldiers and others who belong to the Reformed Church. This service is held in the new girls' school-house, near the Ambatonakanga Church, a nice little building, prettily decorated and cheerful with Scripture prints and maps. The service is attended by the Resident-General, M. Laroche, and about a score of officers and officials, as well as by a few Malagasy, who are anxious to improve their knowledge of French. We have the pleasure of supplying a choir of about twenty of our secular students at the College to lead the musical part of the service. This service will, we are sure, help to refute some of the erroneous notions of the Malagasy, who mostly think that "France" and "Catholic" are synonymous terms, as they also think that "English" and "Protestant" are identical. The people will now see that there are Frenchmen who are also Protestants. Our friends are to take a journey to the Betsileo about the middle of May, but between that time and the present we have, at their request, mapped out a pretty full programme of work for them, by which they will be able to see all our institutions and educational work, visit all our town and several of our suburban churches, and go to a number of important centres of labour in the districts surrounding the capital. J. S.

THE Rev. H. Lauga and Professor Kruger reached Antananarivo on February 15th. Unfortunately, M. Kruger was confined to the hospital for some time after his arrival. The members of our own Mission feel that the sending out of these two gentlemen will be a great strengthening of their hands at the present critical

time. M. Lauga has had a very satisfactory interview with the Queen, it being stated that his kindly Christian words brought tears of joy to her eyes. "I feel," she said, "that your words have, as it were, raised me from the dead." At her request M. Lauga preached in the Royal Chapel on February 23rd, a native interpreting. The congregation, at the end of his address, clapped their hands with joy and gratitude. The Rev. R. Baron says:—"The deputation could not have come at a more opportune time, and the good they will accomplish by their visit will simply be incalculable. They are being received by the Malagasy with open arms, and the moral effect produced by their speeches in public and their meeting with the people in private has already been very great. We one and all believe that the coming of two such excellent men at the present time is a leading of Divine Providence. We regard them as true Christian brethren, and they have quite won all our hearts."

NEW GUINEA.

MRS. HORE, who visited New Guinea on the last voyage of the *John Williams*, thus describes the wedding of a native pastor in a letter to a friend in this country:—"We brought the bride from Mangaia to be married to the son of a native pastor; she had never seen her intended. She is a very pleasing girl of about seventeen, and he is a nice youth. On her wedding day, which was the day after we landed her, she wore a white muslin dress, and her headgear was a wreath of artificial flowers, and yards upon yards of ribbon of all colours. They were much concerned because they could not get any mosquito netting for a veil. After the ceremony, which Mr. Pearse performed, they went to the father's house, where the feast was prepared. All the presents in print which the people had given her were tied together; no present was under eight yards; they were tied at the corners, and came to over 100 yards, and the friends took hold, marching round the village, announcing the generosity of the people. Then the couple were seated in the garden, and the print wrapped round and round the two, and six shirts placed on the knees of the bridegroom. A hat was then placed on the ground, and money was thrown into it, 10s., £1, and £2 at a time, and at each fresh gift a man shouted out double the value, first giving an unearthly yell, I suppose to call attention. They really got a good bit. To wind up, they sang hymns and sacred songs for hours."

THE half-yearly meeting of the Y.W.M.B. will be held in the Mission House, Blomfield Street, E.C., on Friday, May 29th, at 6.40 p.m., when it is hoped there will be a large attendance of young women. Tickets may be had on application to the Secretary, 12, Ravensbourne Road, Catford Bridge, S.E.



IN anticipation of a "Second Jubilee" and "Centenary" to be celebrated from April 12th, 1898, to April 12th, 1899, the Church Missionary Society is organising, on a large and liberal scale, a "Three Years' Enterprise." The intervening three years are to be devoted (1) to a comprehensive review of the Society's position and methods, and (2) to a large increase in the Society's evangelistic forces, and this with the threefold purpose of strengthening and consolidating existing missions, of extending operations, and of promoting the spiritual life of the native Christian communities with a view to more active and fervent evangelistic effort on their part. The two essential requirements will, of course, be—

*More Missionaries ; and
More Means for their Maintenance.*

The C.M.S. *Intelligencer* for April describes at length the various plans already decided upon. These are thorough-going in character, and, being catholic in spirit and aim, are calculated to stimulate and help other than special C.M.S. circles. All sections of the community are to be dealt with, and a great effort made to arouse the clergy and the laity alike to living interest in the evangelisation of the world. As the dawn of the Twentieth Century draws near such an effort seems peculiarly appropriate, and we hail with intense satisfaction the vigour and enterprise with which the C.M.S. is bracing itself for a great task.

OUR quondam L.M.S. missionary, Mr. Swann, who is spoken of in the *Record* of the Universities' Mission as the "well-known Central African pioneer," has been actively engaged in suppressing the slave trade in his district near Lake Nyassa. As a result of his labours a large number of slaves have been released from captivity and established in villages of their own. The leaders were severely dealt with. The judge of the British Court in Zanzibar has just passed a heavy sentence upon an influential Arab for inflicting terrible cruelties upon his slaves. This slave-owner has been sentenced to seven years' imprisonment, a large fine, and subsequent banishment.

IT will be remembered that the outbreak of rioting in Chen-tu at the end of May last led to the suspension of mission work, all the missionaries having to quit the town. After the expiration of several months two of the missionaries returned, having received permission from the Consul at Chung King. They travelled with an escort sent by a magistrate, and on entering the city another guard of soldiers escorted them through the streets to the house set apart for their residence. The officials and district magistrates received them with honours, and presents of food of various kinds poured in upon them. The

missionaries found the premises of the Canadian Methodists and C.I.M. a heap of ruins. Those of the American Mission Board also were in the same plight; only broken-down walls remained. The people on the whole were quite friendly, only a few remarks being made about the foreigners, but all, of course, were very curious. The missionaries hope soon to be able to settle down in a small house, somewhere near the old site, and go on with the work.—*China's Millions.*

ONE of the most significant facts during recent years has been the continued and mysterious failure of the Indian poppy crop. For seven years reports show that the crop has been continually deficient. Last year the out-turn of Bengal opium was said to be the worst on record, but the prospects for 1895-6 are even worse. In some places there has been a general failure of the first and second sowings, and in many parts even the third sowings were not very successful. The plants are said to be suffering from want of rain, and, on the whole, there is every likelihood that Government will have to reduce the sales, as it did last year.—*The Missionary Record.*

BISHOP TUCKER, who has lately arrived in Uganda, writes hopefully of the work in that part of Africa. The following is his description of a Central African monthly missionary meeting as given in the C.M. *Gleaner*:—"A large audience came together, notwithstanding the rain, to listen to the accounts that were to be given of the work going on in other parts of the country, and also to send forth, with prayer and blessing, nine new missionaries, messengers of the Gospel to the heathen around. First one and then another worker from different districts spoke, after which a statement of accounts was made and the contributions were collected. These consisted of shells, sugar-cane, corn, bananas, fowls, &c. Then, with solemn prayer, the nine missionaries were dismissed to their work. There was a reality, a solemnity, a power about this missionary meeting which, to my mind, was a more striking evidence of the advance in spiritual things than even the existence of so many new churches and their crowded congregations."

THE Archbishop of Canterbury's address at the Church Mission House a few weeks ago was a very interesting and valuable one. One sentence especially is worth remembering. "No church," said the Archbishop, "is living as a church which is not fulfilling the Command of commands. The first duty of a Christian is to make other people Christians, and the first duty of a church is to make other Christian churches, until the whole world is covered with them."—*C.M. Gleaner.*

THE Church of England's Zenana Society's magazine, *India's Women*, contains an interesting "In Memoriam" article of their late President, Sir Charles Aitchison. That Christian soldier and statesman always entertained a most catholic sympathy with all kinds of Christian work, both at home and abroad. While in India "he endeared himself to all by his sympathetic regard for native rights and his knowledge of the people and their natural rulers, and by the righteousness of his administration. He won the affection of the native chiefs, and, in the

intimacy of private friendship with some of them, he led them to a nobler ideal and a higher life." The Aitchison College, for the instruction of the sons of the chiefs, and the Lady Aitchison Hospital for Women will long be the visible and beneficent memorials of his administration. After his retirement from active service in India, Sir Charles was ever ready, both by pen and by his lips, to help on every good work. He gave many statesmanlike speeches at annual meetings connected with the L.M.S., the Baptist Missionary, and the British and Foreign Bible Societies, besides those of his own Church. His wise counsels and earnest spiritual appeals to heart and conscience will not soon be forgotten.

THE *Allgemeine Missionszeitschrift* for March contains an interesting article on the progress of Christianity in British India, founded on a comparison of the last census with the latest missionary reports. While Christians form as yet only about 4 per cent. of the population of India, against 72 per cent. of the Brahmin religion, and nearly 20 per cent. Mohammedans, it is encouraging to find it proved that while the Mohammedans and heathen are increasing at the rate of 10 per cent. annually, the Christians are increasing more than 21 per cent. In the Madras Presidency the increase of Protestant Christians is as much as 34 per cent. Only 6 per cent. of the population in India generally can read and write, but amongst the Christians the proportion is 34 per cent. The unequal distribution of the Christian converts among the different mission districts is a very striking fact. There are some regions where there is no progress whatever, and some where Christianity seems actually to be going back. It is evident that there are two very different kinds of mission communities in India. The one is like a beautiful thriving garden, the other is like an artificial plantation in an unfavourable soil, which cannot be brought to perfection however much trouble is spent upon it. But even in these less grateful districts, which are mainly those where the work lies among the caste Hindus, there are evidences of the indirect and preparatory work of missions. The enmity of the heathen is decreasing; the people, and especially the educated classes, are well-disposed towards the missionary; they express their agreement with the teaching of Christianity, and think that they find in it the essential part of their ancient Indian teaching; many read the Bible, and Christian hymns are sung by the heathen; cruel customs are done away with; a higher moral standpoint is recognised; many begin to allow education and other privileges to their women. But the frame-work of ancient social organisation is still unbroken as a rock.

THE Chinese Government has paid compensation in full for the damage suffered by the Basle missionary station at Moilim, when it was pillaged in September last. The energy and devotion of M. Streich, German Consul at Swatow, were of the greatest assistance to the missionaries when in danger, and the Society owes him its deepest gratitude.—*Le Missionnaire*.

A STORM is again raging above the devoted head of Pandita Ramabai. She is being publicly abused because some more

Hindu widows who had sought and found refuge in her Home have professed faith in Christ. One Hindu writer, however, has the judgment to view the situation calmly. In a published letter he remarks that none of those who abuse the Pandita seem to have thought of the causes that have brought about the step which the Hindu widows in question have taken. He draws a painful but true picture of the miserable and despised life to which Hinduism consigns women and girls who are so unfortunate as to become widows. He is not surprised that the poor girls should have embraced Christianity, which at least frees them from the actual miseries of their life; and he adds: "Let my co-religionists read and consider this, and take some practical measures for the amelioration of the condition of our widows at the National Social Conference which is to meet at Poona at the end of this month." When a Hindu widow enters Pandita Ramabai's "Sharada Sadan," she finds that her widowhood is not there considered a reason for depriving her of all human sympathy and love, and for subjecting her to all manner of indignities and privations. The Pandita does not force any inmate to take instruction in the Christian religion, and that is no condition of admission; but it is not astonishing that many earnestly wish to know more of the faith that produces what they may well call, in contrast to their previous surroundings, the atmosphere of Paradise that pervades the "Sharada Sadan." Nor is it surprising that they feel drawn to the great personal Centre of that religion, even Jesus Christ. And so it is not the fact that they embrace Christ to free them "from the actual miseries of their life," but that they come to know Christ and the power of His resurrection.—*Bombay Guardian*, quoted in *The Zenana*.

MISSIONARY RAMSEYER (of the Basle Society), and all the missionaries of the Gold Coast, especially those who had penetrated as far as Okwao, not only approved but ardently desired the recent intervention of England in Ashanti. The cruelties, deceits, and iniquities of Prempeh, King of Coomassie, were becoming a constantly increasing danger to the Mission. The whole work of Christian civilisation which had been going on for more than a century, which had been paid for by so many sorrows and deaths, was on the point of being annihilated, if this tyrant had had a few more months to carry out his designs. It is true that his subjects detested him, but they also feared him; they knew him to be cunning as well as wicked, and the measures which he ordered were certain to have the approbation of the fetish priests. How, then, could the missionaries do otherwise than accompany with their unanimous good wishes the English arms? And how can they refrain to-day from blessing God that these arms have shed no blood? . . . It seems probable that the whole kingdom of Ashanti will now become a British protectorate. We trust that the solution is good politically; from the missionary point of view we hail it with joy. Under the flag of Britain religions liberty has nothing to fear. The preaching of the Gospel will take a fresh extension. Without indulging in Utopian dreams, we venture to foresee the moment when our brethren of Basle will have a station at Coomassie.—*Le Missionnaire*.

NEWS FROM OUR STATIONS

PERSONAL NOTES.

CHINA.—Dr. Griffith John, in welcoming Dr. E. Paul Turner to Hankow in the name of the District Committee, remarked that he remembered him as a little boy some twenty-five years ago, Dr. Turner's father being intensely devoted to missionary work in China, and it being a great grief to him to be obliged to retire from active service as a missionary. Dr. Turner is one of a band of four children of missionaries who are members of the Central China Mission. On the same occasion Dr. John welcomed the Rev. W. Owen back to the Mission, and assured him of the deep and constant sympathy of all his brethren.—Since the return of Mr. and Mrs. Parker to Ch'ao Yang the work of the Mission has been increasing. The chapel has been enlarged to accommodate the growing congregation, and the enlarged room has been well filled night after night. Mr. Parker has opened up work at Lao Peu tzu Fau, and is hoping to have a chapel there. Being without medicines, he has not reopened the dispensary, "and so some 4,000 or 5,000 poor creatures have to go without relief." "I am," says Mr. Parker, "using the time meanwhile in teaching and preparing my preachers. We are having a little trouble and worry over persecution, &c., but it is making the Christians give themselves more to faith and prayer. The Christians are attending the services on Sundays much better, and there is the appearance of a better observance of the Sabbath."

INDIA.—The Convention of L.M.S. Mission Workers at Mirzapur, on February 27th and 28th, was a great success.—The Rev. D. Hutton's last visit to Dudhi leads him to remark that every such visit is both painful and pleasant. "Perhaps the pain is more pronounced and prolonged than the pleasure. Here is a grand field for, I believe, successful and blessed work, and no resident missionary to carry it on. I had the pleasure of baptizing three adults—two women and a man—but without a missionary the little flock gets scattered, for the poor people go off to distant villages in search of daily bread, and so the flame of spiritual life burns low. A missionary on the spot could do much to keep them together and foster the Divine life among them."

MADAGASCAR.—The old ex-Prime Minister has been banished, leaving the capital for the coast under military escort. "We hear," writes the Rev. C. Jukes, "a touching story of the poor old man getting off his palanquin on one of the high hills six miles east of the capital, and there, standing bare-headed with his face towards Antananarivo, saluting the Queen and bidding a last farewell to the city where he so long ruled as a despot."—The Rev. T. Brockway, who has retired from active service,

though he is still able to render valuable help in the Mission proposes, contrary to expectation, to remain at Ambesitra for another year before returning to England. In Miss Brockway's absence on furlough, Mrs. Brockway hopes to superintend the work among the women and girls. Mr. Brockway, sen., wrote in February:—"The Sunday services are well attended. On the first Sunday of this month, when I preached at the home chapel, the building was so thronged that my daughter and her girls sat in the vestry behind me. Yesterday week the village chapel was so full, and so many still outside, that I preached standing outside the entrance door that all might hear. Yesterday I was again in the country. When I reached home I saw what had not been witnessed for more than a year. The mail from England had arrived, and there were actually some magazines and the Founders' Week Convention Report. For all, and especially for the latter, please express our hearty thanks to the Board. One forgot one's weariness for the time."

WEST INDIES.—The Rev. T. B. Glasgow, son of the Rev. F. C. Glasgow, of Demerara, has accepted a very cordial invitation to become pastor of Ebenezer Chapel, West Coast, Demerara, in succession to the Rev. J. L. Green. This is the church of which the Rev. J. Foreman was so long pastor. Mr. Glasgow received his ministerial training at Western College, Plymouth, and before returning to Demerara made many friends in the Congregational churches of this country, whose pulpits he occupied with great acceptance. The induction services were of a very hearty and successful character, being held in Ebenezer Chapel on March 1st. Mr. Glasgow preached to large congregations on the Sunday. The church was thronged at the induction service. On the Monday, the proceedings commencing at noon, under the presidency of the Rev. T. J. Toddings. A fervent and touching prayer was offered by the father of the pastor-elect, and the Rev. Dr. London delivered the charge. Addresses of welcome followed, and Mr. Glasgow, in his reply, appealed to the church for their sympathy, prayers, and hearty co-operation for the successful carrying on of the work of the church.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following gentlemen will preside at the meetings during May:—

- May 7th.—Rev. N. MacNeill, Bedford Chapel, Camden Town.
- " 11th (Monday).—J. E. Liddiard, Esq.
- " 14th.—Meeting not held.
- " 21st.—Rev. T. Touzeau, Russell Street, Loughboro' Park.
- " 28th.—Rev. J. Matthews, High Barnet.



AMONGST other ways of celebrating the Centenary in Sheffield, the Young Men's and Young Women's Missionary Bands joined together for the purpose of having an essay competition. The subject was "The Story of the L.M.S.," written by the Rev. Sylvester Horne, and the essayists were scholars in the different schools in the Sheffield Auxiliary. There were four divisions, with three prizes awarded in each. There were over one hundred entries, but only thirty-three sent in essays. As the local report says: "No doubt that the object of the promoters has been secured, and that every writer has gone carefully through the text-book with more or less permanent advantage."

THE Sheffield Young Men's and Young Women's Missionary Bands have lately given a welcome home to Mr. W. H. Nutt, of Central Africa. Some three hundred friends responded to their invitation. Curiosities and photographs from Mr. Nutt's field of labour were on view, and music and refreshments were also part of the programme. This conversation preceded a public meeting in Nether Chapel, which was presided over by Mr. J. Wycliffe-Wilson, J.P., and at which Mr. Nutt received a most hearty welcome and gave an excellent address.

THE reports of both the above Bands for the past year are also to hand. The Young Women's M.B. has had monthly meetings for sewing, and boxes of garments, &c., have been sent to Mrs. Bryson and Mrs. Osborne. Some of the members have given addresses in various Sunday-schools in the Auxiliary. The Women's Centenary Offering and the mite boxes have together made £23 10s. 2d.

THE Young Men's Band is doing a noble work in speaking on behalf of our Society. The members have delivered 164 addresses to Sunday-schools during the past year. Their programme for this coming year includes meetings in Yorkshire, Derbyshire, and other counties. They have been able also to give eleven lantern lectures, which have made a net profit of £3 10s., and they have sold over 8,000 L.M.S. periodicals, and have paid over to the Society's funds £17 13s. 10d. Two of the members are now preparing to enter college with the ultimate view of offering themselves to the L.M.S.

MR. SMITH, the treasurer of the Abingdon Auxiliary, in forwarding money for the Centenary Fund, says that they have adopted a shilling monthly subscription, and that he wished to specially mention one box, which produced £1 0s. 6d., the contribution of an old man in an almshouse, all his own savings.

THE Bristol Young People's Missionary Guild has lately been celebrating its fourth annual meeting. "This Guild was an outcome of the desire felt by the Bristol Missionary Society in 1891 that the Centenary of the L.M.S. should be worthily celebrated in Bristol." This Guild is a federation of existing young people's societies, and mutual improvement classes, Christian missions, literary societies, social guilds, together with Christian Endeavour societies, have become affiliated, delegates from each being appointed to form the B.Y.P.M.G. Council. Once a year there is a tea and conference held, which is attended by some 350 to 400 friends, each of whom is either an officer or member of committee in his or her own society. This has been followed each year by deputation visits to each associated church for the purpose of giving lantern lectures on missionary subjects. In four years 112 of these lectures have been delivered, which have been attended by some 20,000 persons of all ages.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

THE REV. C. D. HELM, MRS. HELM and child, and two MASTERS CARNEGIE, from MATABELLAND, per steamer *Pembroke Castle*, March 28th.

THE REV. W. G. BROCKWAY, B.A., MRS. BROCKWAY and child, and MISS L. J. ROBINSON, from CALCUTTA, and MRS. W. B. PHILLIPS, from BENGAL, per steamer *City of Canterbury*, April 6th.

MRS. MORRIS THOMAS and child, from VIZAGAPATAM, per steamer *Sunda*, April 15th.

THE REV. J. MACGOWAN, MRS. MACGOWAN and family, and MISS MILLER, from AMOY, per steamer *Borneo*, April 15th.

BIRTHS.

CULLEN.—December 18th, at Mangala, South Pacific, the wife of the Rev. J. H. Cullen, of a daughter.

CLAXTON.—January 23rd, at Chung King, West China, the wife of the Rev. A. E. Claxton, of a son.

OAKLEY.—March 16th, at Newcastle-on-Tyne, the wife of the Rev. E. S. Oakley, of Almora, North India, of a son.

ASHTON.—April 5th, at Reading, the wife of Robert J. Ashton, M.B., C.M., of a daughter.

BEGG.—April 10th, at South Tottenham, the wife of the Rev. A. P. Begg B.A., of Calcutta, North India, of a daughter.

MARRIAGE.

HAILE—ATTWELL.—On April 8th, at the Congregational Chapel, Bradford-on-Avon, the Rev. J. H. Haile, of Madagascar, to Annie Ellza, eldest daughter of Rev. W. Attwell, late missionary in Madagascar.

DEATH.

DAUNCEY.—On February 28th, at Sydney, New South Wales, Oscar George son of the Rev. Harry Dauncey, of Delena, New Guinea, aged ten months.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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